T'ung Tien, a treatise on the constitution, a masterly work which helped to set the precedent for a new type of history. Liu Chih-chi wrote the *Shih Tung,* or Comprehensive Study of History, notable for its critical acumen. Some well-known dictionaries were compiled. Literary form was at a premium.

The greatest master of prose style of the dynasty was Han Yii (768-824)—later canonized as Han Wen Kung. A native of the North and an eager student from his boyhood, he rose to the presidency of the Board of Rites. His official career was somewhat checkered, especially since on at least two occasions he did not hesitate to incur imperial displeasure with frank-spoken memorials. He seems to have been—as may be inferred from these incidents—of an upright and courageous character. Han Yii's work is still considered a model—including an address to a crocodile by which he sought to drive that predatory beast out of a district over which he was the official. He began a new era in prose writing. His style was more supple than that of the Han and less ornate, simpler and more direct than that of most of the scholars of the period of disunion, of the Sui, and of the earlier years of the T'ang. In part it was modeled on the Classics of the Chou and was a reaction against the artificial "parallel" form of the centuries which immediately preceded him.

Han Yii, it will be noted, was a champion of Chinese conservatism—of what to-day might be called pure nationalism, Along with other Confucianists, he vigorously opposed those who would seek alliance with the Uighurs and who would admit Manichseism and tolerate Buddhism and other contributions from without. In the end, as we shall repeatedly see, it was this some-

what reactionary and rigidly nationalistic tendency which triumphed—although its victory was tempered with concessions to importations from without.

CULTURAL DEVELOPMENTS UNDER THE T'ANG!

POETRY

The T'ang was the age of the greatest Chinese poetry and of some of the best painting. Such tides of the spirit are always difficult to account for. In this case they almost certainly had some connection with Taoism and Buddhism, for both these faiths encouraged the man of insight to look below surface appearances—held to be illusory—to the reality beneath, and to do so through